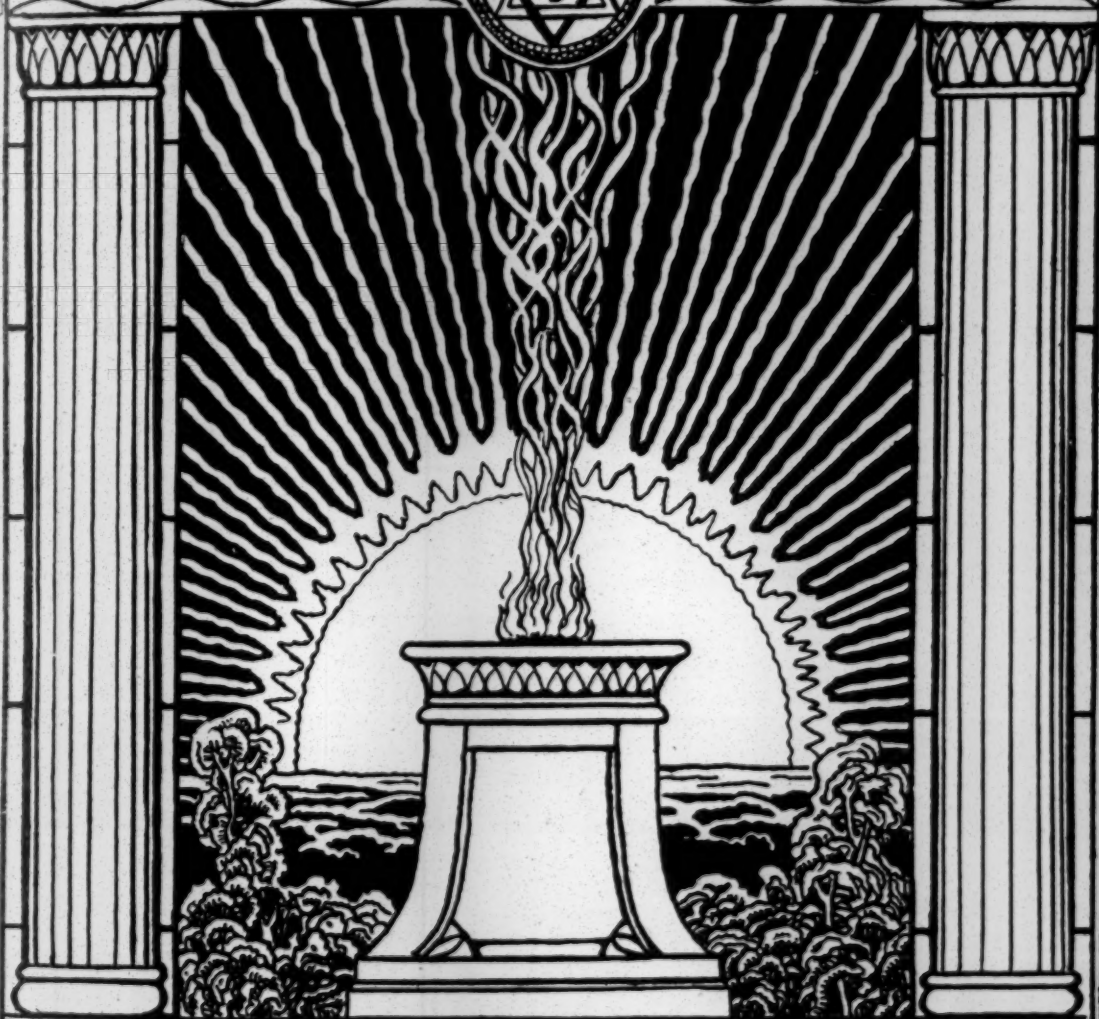


The ॐ TEMPLE ARTISAN



Devoted to
THE TEMPLE TEACHINGS ANCIENT WISDOM RELIGION
OCCULTISM AND THEOSOPHY BROTHERHOOD
PHYSICAL AND SUPERPHYSICAL SCIENCE.

PUBLISHED AT
HALCYON, CALIFORNIA

Oct 1923

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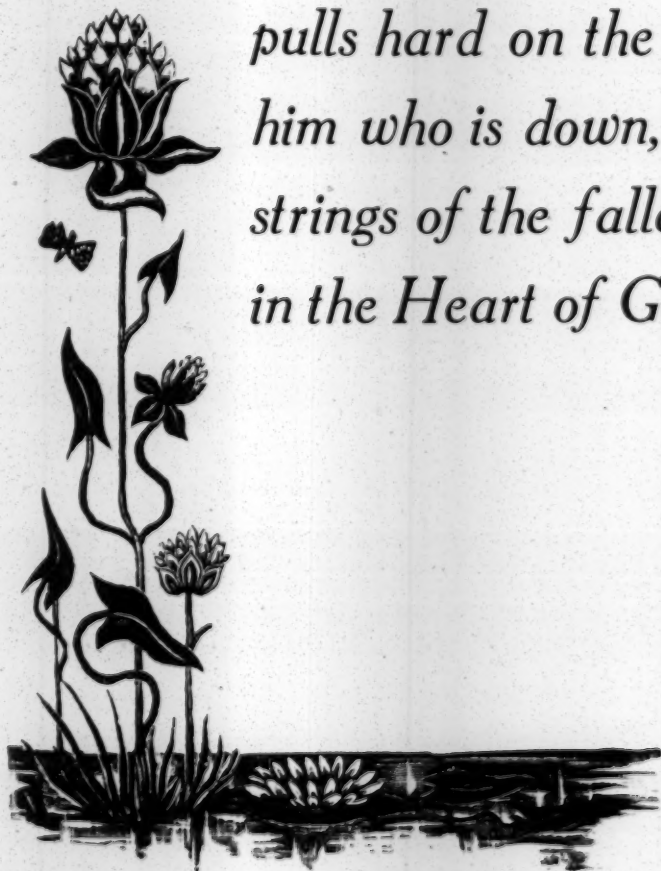
Behold, I give



unto thee a key.

IN THE HEART OF GOD.

*Forget not that there are no little things.
The hand outstretched when the need is great
pulls hard on the heart-strings of
him who is down, and the heart-
strings of the fallen are fastened
in the Heart of God.*



FROM THE MOUNTAIN TOP.

In the Lodge of the Red Star we have met and renewed our allegiance to the Tribes—to the Warrior Forces of the Universal Chief of Life. His War-Lance is the Flaming Sun; His Peace Pipe is the silvery moon. His Lance has points as many as the sands of the sea, and no one can escape them. When the Great Chief lights his pipe at night and passes it to his Brothers—the Star-men, great rings and wreaths of Light glow in the sky. This is the voiceless chant of Peace that bears to the Great Spirit, the message, that all is well with His World-children. And the Great Spirit lights another Star with Love;—another soul glows with the fires of hope and faith in the Master-Chief, whose songs of life and sweetness fill the Cabins of the Tribes.

HIAWATHA.

MEDITATIONS

OF FRANCIA A. LA DUE (B. S.)

II.

[Being hitherto unpublished extracts from her diary, written down many years ago.]

I once had a dream, and in the dream I heard a voice saying to me, "I will give thee the Morning Star." I said, "Not to me alone, but to my brothers and sisters in this wheel of woe." Suddenly I saw a bright light, and as it approached I saw it consisted of every precious stone in the universe, each one a living entity. As I watched I saw they were forming themselves into a six-pointed star, but the place for the center stone, a large circle, was vacant. I said, "We will give it to Christ," and as I spoke the Star moved until we came to Christ and then lay at His feet. He stooped to raise it, and lo, He had become one with it, and His face flashed from the circle in a glory unspeakable. He said, "We will go to our Father," and the Star arose and moved until we came into the Father's presence, when it sank at His feet. He stooped and took it in His hands and placed it on His forehead, where it instantly settled back forming the center stone of a crown of glory that no mortal eye might rest upon, each stone scintillating with every color of the rainbow, lit from within with living fire; and from the entire Star poured forth the grand triumphant strains of the great new song "Glory to God in the highest!"

And then the glory and the harmony were veiled from my sight and hearing, and I heard a voice saying, "Because thou wouldst have given the Morning Star to thy brothers when it represented the priceless gift of God to thy unworthy self, I will tell thee the meaning of that Star that thou hast seen. The glory is hidden within the heart of every precious stone, a crystallized ray of eternal life, like as fire is hidden in the midst of flame; and as fire cannot burst forth into flame until breathed upon by air, neither can the power and beauty of a life be manifested until it is breathed upon by the Holy Spirit of Love. When anguish of soul and body, acting as the elements of combustion, is purified by the fire of Spirit, it breaks the shell of materiality and becomes a Deific breath.

"No man desires to see the light that illumines the spanless Soul until sorrow and suffering have done their perfect work. Take to thy heart every stroke of pain, every longing for love of God, press it closer and yet closer, though the tender flesh be bruised and the lips are closed and white with the anguish of thy stricken soul: and then the rosy glow that heralds the coming morn will shine forth from the crucified man lying now in thine heart, perceptible to the gaze of the enlightened but all unperceived by thyself. Then do thou direct the flames until every vestige of cross and crown have disappeared; and thy soul is left alone with God in the silence and the at-one-ment is complete. The hypostatic union of spirit, power, and use, shall be forever celebrated, and lo! thou art one of the self-shining precious stones that vibrate in the six-pointed star now flashing from its setting in the diadem on the head of our heavenly Father-Mother."

(To be continued)

THE DUAL POWER.

TEMPLE TEACHINGS. OPEN SERIES NO. 187.

If the ruling hierarchy of a world or a nation does not prepare for the inevitable counter-attack at the same time it prepares for an assault on any defended position in life, it will most surely meet with final defeat. The same law which makes necessary such provision holds good in every department of life, cosmical or individual. If man neglects to prepare for the negative action of a positive act in the line of religious, business, personal, or family effort, it matters not how successful may be the first effects of his positive act, he will

be caught in the toils of the negative action of the force he has set in motion as surely as the sun rises and sets each day.

It takes humanity a long time to learn to apply the knowledge it has gained of mechanical laws to those problems which most closely concern his mental and spiritual progress. If the progress of higher orders of life must depend upon their knowledge of the action of the said laws, what chance has the average man of the world to win and keep what he has won as aids in progression if he refuses or neglects to act in accordance with the demands of those laws, and consequently makes no commensurate effort to protect and hold that to which he aspires to the effort he has put forth to win the same?

The great failures in all fields of life lie at the doors of indolence or of ignorance of the one vital necessity of success, *i. e.*, preparation for the inevitable rebound of the force or object set in motion. Indolence or excessive self-confidence will leave man open to disaster, when normal sane methods of procedure in meeting the reaction of a precipitated force with a like ratio of strength and endurance to that set free in precipitation would bring success.

You will find the same laws govern every phase of life, if you search deeply enough. Life in action is never singular; it is always dual. Consequently, no greater service can be given to those units of humanity who have had no opportunity for absorbing knowledge of the action of this law than by giving constant, unremitting effort to supply this deficiency. M.

THE STILL SMALL VOICE.

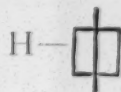
TEMPLE TEACHINGS. OPEN SERIES No. 188.

The still small voice, wherein alone may man hear the speech of God, can only be heard at the neutral center of sound. The positive pole of sound is loud and large; the negative pole is silence. As the positive decreases in volume as it nears the center, so the negative increases. When they meet at a given point one strives to overcome the other, and as a result of the struggle there is manifested something infinitely higher in the realm of sound.

The stillness and smallness indicate equilibrium, peace. On the battleground of life is born the Androgyne. So it is in all aspects of life, spiritual and material. Love is the greatest thing in life because it comprises, compounds, and correlates all lesser things.

In the battle between love (passion) and hate in the mind of man something higher than either the love or hate of the physical plane is born, namely, Compassion, Understanding. In the struggle between sunlight and darkness are born the dawn and the twilight hours of Peace and Beauty. In the stress of battle between good and evil is born the power of Renunciation, the most difficult power to attain. In the battle between pleasure and pain is born Endurance.

So through all the aspects, attributes, qualities, energies in or out of manifested life on the planes of matter and force, it is in the neutral center, the place of peace, the point of equilibrium—the Dawn, the point of Renunciation, that we shall find God; never at either end where noise, confusion, dissatisfaction or silent non-being, disintegration, and disruption occur. So while man may be a microcosm of God, he is an epitome of the ends of all the above mentioned aspects, attributes, qualities, and forces—a battleground wherein is being fought out to a finish the battle of the ages. When he has established the neutral center of all these aspects, attributes, qualities, and forces in himself, he enters the Macrocosm—where God alone dwells.



THE VOW.

Would you sip with me the drop,
 Flit with me, and with me sup,
 Have for thine my foolish hope,
 To my homely kingdom stoop,
 Vowed to poverty?
 Drop thy load of excellence,
 Rout thy black impenitence,
 Come with myrrh and frankincense,
 Rhyme and jubilee.

Step from out thy garments worn,
 Lo, thy skin is bright as morn!
 Stoop and bathe in Nature's urn,
 Now I know thee heaven-born,

Vowed to poverty!
 Take and eat and think it naught,
 Fret thee but a songful thought,
 Come, and care not to be sought
 But in poesy.

Brother, pipe! for I am fain
 Of thy chrysm's firstborn strain!
 Hush, did nightingale complain?
 Was it some rare unknown swain
 Vowed to poverty?
 Brother, was it thine, the song,
 Skyward all its notes did long,
 Beautiful and keen and strong
 Like a prophecy!

Sip with me the limpid drop,
 To my halcyon kingdom stoop,
 In the empty acorn cup
 Thou wilt find with me a hope—
 Vowed to poverty.
 Love and light a golden creed,
 Innocence thy darling meed,
 Count no more the rosary's bead,
 Life is purity.

L'Envoi.

Brother, I shall love thee well!
 Bury me without a bell,
 Winged still on some brave swell
 Of thy minstrelsy.

—*Ellen Rolfe Veblen.*

The above poem by our Mrs. Veblen appeared in the *San Francisco Call* of February 19, 1923, prefaced by the following tribute:

Ellen Rolfe Veblen, a California poet, whose best work is yet to be published, is better known to the public as the author of "Goosenbury Pilgrims," whimsical book for children of every age. Mrs. Veblen is living at present in Halcyon, Cal. She is a singer of poignant happiness, perhaps rippling into the mournful, but only through the medium of beauty.

The Temple Artisan

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EDITORIAL MIRROR.

The two pictures of the Memorial Temple shown on another page and made from snap shots taken during the recent Convention will serve to give some idea in the rough of the structure at that time. The small picture giving a glimpse of the interior after one of the meetings shows a group of members, some of whom may be recognized.



The Twenty-fourth Convention was unique and epoch-making in many ways. All of the meetings, except those at night, were held in the Memorial Temple with the canopy of heaven as its roof. One meeting was held at night, however, and was noteworthy, namely, the Temple Builders, described on another page of this issue.

With the palm lined walls and Halcyon-scented breezes; and the green, and sometimes lavender tinted hills visible during the meetings, many members expressed regret that the Temple had to have any walls at all. The picture shows exactly seven feet height of wall. There will be seven feet more and then the roof.



Proper space for a pipe organ has been reserved and conduits for electric wiring, etc., set in the concrete blocks so that the organ can be installed without undoing any part of walls or building. Some say the pipe organ may not be so far away as it seems, but we will finish the building first!



We are gratified at the many expressions of appreciation from our readers on the new and improved ARTISAN and the new and interesting departments inaugurated. The Blavatsky Department by Miriam Milner French is highly appreciated and is bound to be of increasing interest and helpfulness. Mr. Ernest Harrison has been added to the contributing staff and will have a series of articles simplifying and clarifying the many fundamental lines of the Wisdom Religion. Mr. Harrison has the rare faculty of reducing an

apparently complex teaching to such simple elements that the reader gets the light of understanding on the problem very readily.

The Temple work is going as never before and because of the force thrown out the consciousness of many are directed Halcyonward in ever increasing ratio. To us much has been given, and of us much will be required in service to humanity.

W. H. D.

CONSECRATION OF THE MEMORIAL TEMPLE.

The building being unfinished, preliminary services only were held. Full services will be held when the building is entirely completed and furnished.

The preliminary services were held on Sunday afternoon of the 12th of August, with three priests of the Temple officiating. These were Dr. W. H. Dower, Ida J. Wilkins and Dr. G. B. Little.

After a fitting musical selection Dr. Dower and Mrs. Wilkins read in turn the following part of the service:

We are met to consecrate all that lies beneath this roof-tree to the service of the Infinite Father-Mother-Son, the Creator, Preserver, and Destroyer of all things, and to those Hierarchical Beings who serve humanity in Wisdom, Strength, and Power.

We earnestly plead that no evil thought or deed may defile us, or be imputed to us, while within these Holy Precincts, and trust that our hearts may always be open to the Divine ministrations of the Holy Spirit of all Life, that we may be brought to consciousness of Its presence here in this our Home, The Temple of the People.

As the flames of our sacrifices ascend toward the heavens, we pray that the Flame of our Human Love may ascend and unite with Divine Love, to shower rich blessings over every living thing and creature.

May we enter this place of consecration, to dwell therein, with Charity in our hearts toward all our fellow-creatures, and in the belief that as we give to others there will be returned to us in kind a full equivalent of our gifts.

We implore the help and blessing of those who have trodden the selfsame paths through which our feet now feebly stray, and who have reached the goal toward which our eyes are turned, that we with unveiled eyes may one day join them in worship of the Spirit, of Knowledge, and of Truth, the Divine Source of our Being.

The Fire Sacrifice was then made by Dr. Dower with invocation and prayer as follows:

Divine Love, Life, Reality, open the hearts of these Thy servants to knowledge of Thy Power and Wisdom, and to recognition of our divine birthright in Thee.

With the Flames which ascend from this Thy Altar, we offer consecrated service to Thee and all mankind.

If it shall be that we be found worthy to serve the Altars of Thy Temples upon this earthly sphere, may the sacred fire of Spiritual Love touch our hearts and lips that we may speak the words of life, and may we be fit guardians of the Truth and Wisdom bequeathed to us in trust for all Humanity.

Dr. Little then, in his priestly function, on behalf of and for all absent Temple members and in their name, placed incense on the Flames. All members present then, as well as visitors who wished, came forward to the Central Altar and made the incense offering to the Flames.

The Great Unifier was then sung, concluding these preliminary Consecration services of the Blue Star Memorial Temple.

THE MEMORIAL TEMPLE BUILDING FUND.

Since the report in the August number of THE ARTISAN, which was summarized up to July 19, the Temple Building Fund stands as follows at this date, October 1st:

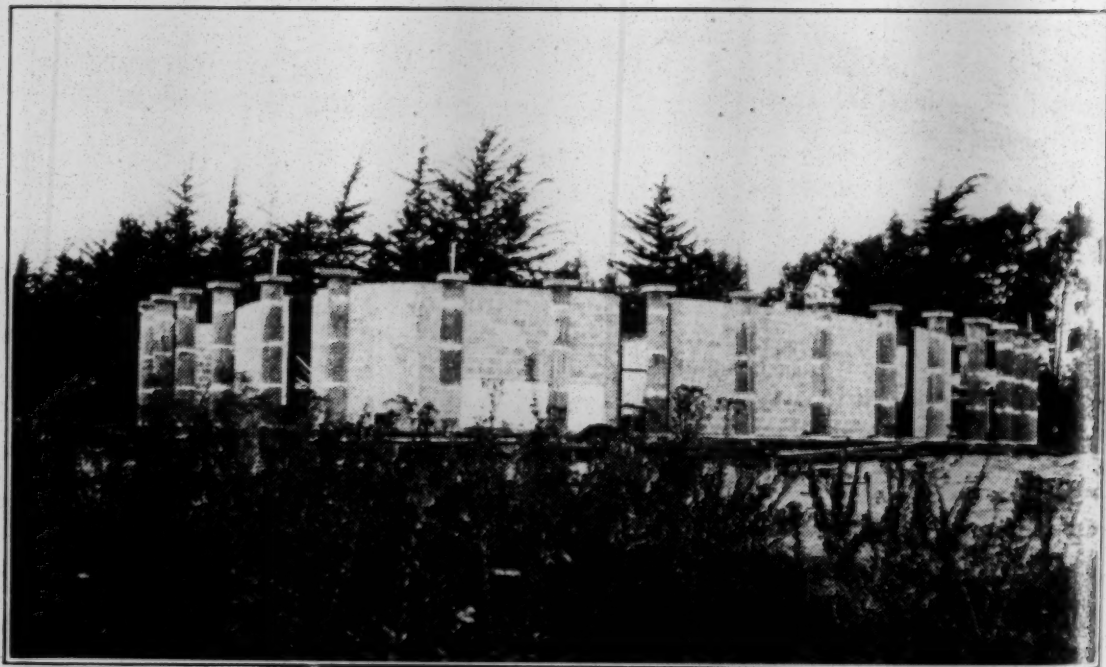
Balance in bank July 19.....	\$1,042.59
Received 36 offerings and special contribu- tions since July 19.....	1,399.39
	<hr/>
	\$2,441.98
Expended for wages and material since July 19 to October 1.....	1,098.63
	<hr/>
October 1, balance in bank.....	\$1,343.35

It will be noted that the sum of \$1,399.39 has been received since the last report. About \$300 of this was contributed during Convention; \$350 came in from 36 offerings and special contributions, and \$750 was paid in on a contribution of \$2,000, balance to be in hand soon (name of donor withheld for present). Is not our Temple faith being amply justified in Those who are with us?

WILLIAM H. DOWER, G. in C.



Glimpse of Temple inside taken after a Convention meeting.



Exterior view of Memorial Temple taken after Convention.

THE MESSAGE OF THE TEMPLE.

II.

Such is the Temple attitude toward Truth. But just as there are certain accumulated facts and tested truths upon which science stands and without which it could not work forward into the discovery, assimilation and application of new truths, so is there at the foundation of the Temple, as at that of the whole theosophical movement, a great body of spiritual truths known as the Ancient Wisdom. This Wisdom Religion carries the vast and ancient teachings of the race, brought down from those immemorial ages when the gods walked the earth and imparted the divine wisdom to the sons of men. Upon this olden body all the great religious systems of the world have been builded, some embracing it more fully and others less.

And in addition to this, the Temple has been given, and is being given, by the Master H. and also other Masters, through its departed Agent, Mrs. La Due, and its present Guardian-in-Chief, Dr. Dower, two bodies of instruction. One is a body of occult lore that consists of commentaries and extenuations of the matter in the Secret Doctrine and the other is a body of instructions, advice and directions given to Temple members.

The purpose of Temple membership is five-fold. First, to receive, study and assimilate as much as each one can of the body of occult lore comprised in the Secret Doctrine and the Temple teachings, and to keep the open mind toward all racial lines of constructive thought and effort. Second, to receive the instructions, advice and spiritual training of the Master for the better understanding of those truths, and most especially for the direct work of clarifying and regenerating the lower man for the indwelling of the spiritual light and wisdom. Third, to so align the disciple with the work of the Masters that their power may be transmitted through him singly or in the group to those individuals or groups where their force is needed in the constructive work of the world. Fourth, to prepare a place in the heart of the disciple and at a geographical point on the face of the earth and in the hearts of mankind where the Christ may come and dwell. Fifth, to carry the living Word of spiritual light and truth out to those who are willing to receive it.

The Ancient Wisdom teaches us as follows:

First, there is one Source for all that exists in the Cosmos. Some call it God, some call it Allah, some call it Atma. It is not

Person for It created Person. It is not the Beginning for It created the Beginning, nor the Ending for It encompasses the Ending. Beginning and Ending, time, matter and space, all these belong to the Cosmos; but before the Cosmos was That Is. It is without form, change, life or death; is not cause or effect, but laid down cause and effect at the beginning of the Cosmos as the mode of becoming. It is the motionless That in which motion has direction and lies as the firm Foundation, immutable, imperishable, hidden in the heart of Its creations.

From this Source indivisible emanates Divisibility. And the first-born of Divisibility is the One; and from the One Whole the many parts, worlds, suns, solar systems, universes and all the teeming myriads of life forms are That in its aspect of the Many, born of That in its aspect of the One and live, move and have their being within it. There is no place for an organ of your body but within your body and no place for your body but within your mind and no place for the mind but within That.

THE ONE.

So for the illimitable, inconceivable That there is One. This is the One which is the first number of Being. It is that which has Beginning and Ending; time, matter, space, form and person, and carries within its bosom life and death. It is Light, it is the Sun and the Word, it is the Word made Form, it is the Cosmos. It is God the Sun, the Central Spiritual Sun from which radiates All that Is.

THE TWO AND THE SEVEN.

And this One becomes Two by which the Cosmos is divided into the Higher or inner and the Lower or outer: into light and darkness, matter and space, positive and negative, good and evil and all that constitutes the Pairs of Opposites. And the Higher and Lower are divided into three and four. The Higher becomes three, making the trinity of many great religions; as Atma, Buddhi, Manas; Father, Son and Holy Spirit; Horus, Isis and Osiris. The Lower or physical is divided into four; as earth, air, fire and water. And this is the seven-fold division of the Cosmos. And each division of the Cosmos is seven-fold, and each body is seven-fold; and upon this all is builded.

MAN.

Man is a seven-fold being. His three higher principles are. First, Atma or Pure Spirit; Second, Buddhi, "the Spiritual Soul.

the vehicle through which Atma expresses itself"; Third, "Manas the Universal Mind or Ideation. It is the Thinker." His four lower principles are, First, Kama, the desire principle which manifests as "Mentality and form"; Second, Prana or the vital body; Third, the Astral body or Etheric Double. This is that body which is the pattern and carrier of the physical body which is the fourth principle or division of the lower man.

CYCLES.

Since the One came from That which has no time, space or Form and passes through the Beginning and Ending it must return to That from whence it came. This out-breathing that manifests a Cosmos or a Solar System and the in-breathing that takes it back again constitutes a Day and Night of Brahma. And so Life is cyclic. From its inception as form or state of creation swings out to its utmost of unfoldment and then "turns again home." And within the great cyclic swing of Life are lesser cycles, and cycles within cycles, from the life of a sun to the evolution of an electron. In 365 days the earth swings round the sun in one complete journey, and as it swings round the sun it performs another and lesser swing upon its axis. And so, to any given point on the belt of the earth it returns every day; it rises there and sets there; is, so to say, born there and dies there. And this is the principle of Reincarnation.

Life does not do a thing all at one blow. There is repeated return of the form—which is but the housing of the Spirit within—to any given plane or point in manifestation in the cyclic weaving of its destiny. One sunrise is not enough to grow a forest; but the sun must come again and again and the earth be baptized in its rays; and, then, laid asleep in its shadow, and again in its rays and again in its shadow to make a year of Life. And so must man come again and again to the earth; must rise like the sun for a day of toil in the fields of life and then go for a season of rest into the "shadow" we call death. Long is evolution and eternal the Evolver. It is not the body that lives; but the I AM, born like the babe into Becoming, clothes itself with mutability; takes on birth and death in body after body, life after life and rises up and up through the world and its dark to that angelic state from whence it came, to that which it Is.

FRED WHITNEY.

KARMA.

As has been stated so many times and in many different ways, the whole philosophy of the Wisdom Religion is based on the Law of Karma, which, in conjunction with the doctrine of Reincarnation, gives to the Wisdom Religion a system which is based upon absolute justice to all. Theosophy is the only religion which does this; it is the only system ever presented to the world which contains at once a religion which will satisfy *all* the inner and deeper cravings of our nature and a philosophy which correlates these religious cravings with science, shows that they are subject to natural law, just as any natural thing is, and correlates the two (science and religion) on a basis of absolute justice and wisdom.

Now, in order to understand what this Law of Karma is let us first divest our minds of any preconceptions we may have of it. For example, quite often we hear the expression, "Well, I suppose it is his karma." This is usually applied to some one who has experienced some misfortune, suffered in some way, and the feeling which accompanies it is usually a rather pleasant one. We feel that nature is punishing our friend for his misdemeanor and he will know better next time. In any case, if he had acted as he should he would not have had to undergo the punishment involved. The thought back of all this is that any pleasant experience is good and any unpleasant one is bad, and that one is therefore to be congratulated when his lines run in pleasant places and condoned with when they are unpleasant.

We also hear of "good karma" and "bad karma," but if we look into the meaning of the word we will find that *all* karma is good in the higher meaning, that what tastes good to the senses is perhaps not so good for the spirit as that which is bitter to the taste of the lower man.

The word *karma* is derived from a Sanskrit word meaning *to do*. All action is karma. The heavenly bodies move in their established orbits under the impulse of karma. Universes are born, grow into maturity, and retire to the inner side of things by karmic law. Men live and die under the Law of Karma. It is karma which impels the seed to send forth a sprout and guides its development into the plant and the flower and the fruit.

Karma is the force which guides and impels human evolution. It is the plan by which the life spark passes upward through the lower kingdoms to the animal, the human, and the divine kingdoms.

which succeed the human. Look where you will in the material world, the mental and the spiritual, you will find everywhere the silent worker, the Law of Karma, building, always building upwards, taking the raw materials of earth, air and water, energizing them with the Father Sun, and pushing them along toward their ultimate goal of perfection.

So we see that, taken in its larger sense, the word *karma* really means the Deity in action.

In material things we can readily see the working of this law. We *know* that any effect on the plane of matter is the result of an exactly equivalent cause, that nothing *can* happen without a cause, and that each action produces its exact effect. Looked at from another angle, this is really a balancing or adjustment of forces. If we throw a ball into the air it will go just as far upwards as the energy we exert will carry it, and as soon as the energy is exhausted or overbalanced by the attraction of the earth it will come down again. If we mix two parts of hydrogen with one part of oxygen, we will get water as a result—not only sometimes, but always. So it is all through nature. Each act produces a definite, specific result; each force expended reacts again upon the center from which it originated, just as with an electric current the negative pole must be *grounded* or connected with the starting point, or the circuit will be incomplete and the current will not flow.

In metaphysics the word is often used to indicate the effects of which our own past actions were the causes. But are not *all* the incidents which come to us the effects of our past actions? This is the teaching, and if it be true then each of us stands today or at any time exactly where we belong. We are what we have made ourselves, and we and we alone can build up our future from our present and carve and mould it into any form we will.

So, in the consideration of the question let us think of karma not as something outside of ourselves which punishes us when we are bad and rewards us when we are good, but as an impersonal force of exact balance which is building up our character along absolutely just lines, taking each experience and from it demonstrating the result of that experience in our soul growth.

We are so prone to consider pleasure the supreme goal of life. We spend our lives in chasing the rainbow, trying to get this or that with the thought that when we do attain it we will be truly happy, only to find in most cases that it turns to dust and ashes in the mouth, when we leave it and direct our aim toward another goal

which, in turn, proves equally elusive. So man goes through life after life, passing from one phase to another, perhaps in one incarnation absorbed in the pursuit of pleasure, in another of knowledge, always coming in time to the realization that perfect lasting satisfaction cannot be got in this way.

After a while the time comes when man realizes that pleasure is not the true aim of life, neither is knowledge nor book-learning, but that from these many experiences through which he passes something within him is distilling a subtle essence which we will call *wisdom*. Just as the bee flits from flower to flower gathering the nectar from each and storing it in the hive for future use, so the human soul takes the essence out of each experience it encounters and adds it to its sum total of wisdom.

Pleasure and pain pass before the mind and leave on it certain pictures, and the result of these pictures on the man are what we call character. Is it not true that hardship and misery develop character quite as much as ease and pleasure, and that quite often the most beautiful characters are those which have suffered the most and won their way through the greatest difficulties?

The simile has been used that wisdom exists always in the mind, just as fire exists in flint, that the spark struck from the flint by the steel is like our actions, our pleasures and pains, our joys and sorrows. Each of them strikes a blow and induces a spark. The fire is wisdom, and the blows in their aggregate are karma.

So, looking at it from yet another angle we see the man as a center against which is impinging all kinds of forces, forces of temptation, of trial and hardship, the fight against which develops strength and courage, forces of joy and pleasure that may lull him to the sleep of satisfaction—all impinging on him from every direction and throwing him continually against the question, "What is the right thing to do?"

Now, every country has built up for itself a set of rules of conduct. They vary to some extent with each race and even, in minor details, in each district; but every race has a definite race ideal of what is right and what is wrong, and while they differ from the ideals of every other race to a greater or less degree, yet within their own boundaries each individual is expected to conform to certain rules of conduct and is more or less punished for each infraction of this common law. What is right in one place is not considered right in another. So there is a sort of local karma which attaches to each locality, and he who lives within its bounds must

conform to its laws or suffer in consequence. The vast majority rule their lives according to these laws, observing them more or less stringently, either because they consider it right that they should do so or because they fear the unpleasant consequences which will follow if they break them.

But the time comes in the evolution of every one when he feels that right action may consist in more than the blind and docile obedience to any set code of moral or ethical laws, and he looks within himself for his guidance toward right action. This, of course, does not mean that he will substitute license for law. On the contrary, he will see more clearly the necessity and wisdom of living in accord with the moral law and the law of the land. But his sphere of influence will become wider and his sense of responsibility greater.

Now, here we come to the point where karma becomes a conscious aid in our development. The easterners, who have made a study of these things for many ages, have called this "karma-yoga," *yoga* meaning a yoke or union, thus giving us "karma-yoga," or the system by which, through karma or action, we may attain union with our Divine Selves. This is a definite system with them. They have those who seek union by meditation and contemplation—a withdrawing of the consciousness from outer things and centering it on the inner—and this other school of Karma-Yoga, or union through action.

We have shown how every action is bound up in a chain of actions, how each cause has its effect, and each effect, in turn, becomes a cause to produce another effect, and so on in an endless procession. How, then, may we obtain union with the Divine through action, if action itself is a binding force which holds us firmly enmeshed in the web of matter? The answer to this is easy to give but hard to follow. Perform every action which comes to you to do, but do not be attached to the result. Do it because it seems right to do and then let go of it, assuming the attitude that you have done your part and have no further interest in the matter except as a disinterested onlooker who studies the working out of cause and effect as he would study any lesson.

This is a great step onward on the Path. Once it is attained, the man becomes a center through which the great building forces of the universe can play. Instead of being, as he formerly was, an irresponsible entity drifting this way and that as any emotion might impel him, taking what he could from life, he finds himself grad-

ually becoming identified with deeper things; he feels the building forces of nature flowing through him in ever-increasing degree, finds that he is now able to call upon hitherto undreamed-of powers and is on the right road toward mastery.

What is mastery but the attainment of wisdom? We read in the "Voice of the Silence" these words: "Seek for him who is to give thee birth in the Hall of Wisdom, the hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory." The preceding paragraphs indicate the conditions through which the consciousness must pass before it attains conscious union with the Master. In the symbolic language used a state of consciousness is called a hall, and one must pass successively through the conditions of being absorbed entirely by sense life, through the Hall of Learning, which contains the pitfalls of pride, ambition, self-righteousness, and what not, into this Hall of Wisdom where we see things only in the clear light of truth.

We all contact this state—enter this Hall—for a little while at times; and to the extent that we gain the power to do so will be our ability to contact the Masters. The Masters dwell in the House of Wisdom. If we want to meet them we must enter that Hall.

So we see that karma is that great impersonal force which is impelling the universe upward toward its ultimate goal. It is the Great Teacher, for by experience alone can we really learn. It is the great Judge, for each action is weighed and its result meted out by this law. It is the Deity in action, guiding us upward, rewarding us when reward will help, punishing us when punishment will help, but *always* absolutely wise and just in all things.

ERNEST HARRISON.

THE TEMPLE BUILDERS

Lesson No. 187

CONVENTION PROGRAM—THE LINE OF AVATARS OR TEACHERS.

Those who appreciate and are interested in the efforts of The Builders would have been happy to have attended The Builders' Convention meeting held in the new Memorial Temple Building Wednesday evening, the 8th of August, at 8 p. m.

The Builders' Star lay upon the floor, the center marked by a table standing over the central altar stone, a lighted candle upon the table.

The hour having arrived for the children to give their message to convention, the meeting was called to order by Mrs. Dower, who made a few opening remarks to the effect that while the admonitions "to become as a little child," "A little child shall lead them," and other similar warnings and counselings had been given so many times that we had grown weary of listening to them it was because they were direct carriers of truth, and truth does not die whether we grow weary or not. Truth remains and the program now to be given will demonstrate the fact that we are still being led by the Spirit of Childhood and will show the progress of The Builders in the Way of Truth also.

The program then proceeded by Helen Tarbox coming in stately walk from the basement below the memorial platform, clad in yellow robes, carrying a lighted candle of the same color, and singing a song, "Beautiful Angel of Pure White Light," written for The Builders years ago by B. S. Standing at the head of the stairs while she finished her song and waiting for the other children to ascend she made a fitting picture for the others to follow, which they did, marching in single file around the star singing another of B. S.'s songs and finally stopping at their appointed places.

Each child bore his own lighted candle and wore his robe both of color in accord with the point of the star he occupied. Choice had been allowed each Builder as to which Avatar or teacher he

desired to represent, whose message he wished to carry. So now, in turn, each Builder gave a message from one of the following: Krishna, Buddha, Confucius, Jesus, Hilarion, Morya, Koot Hoom, Blavatsky, Judge, B. S., beside a word from Mrs. Wilkins, Inner Guard of the Temple, and an appropriate synthetic close from Doctor Dower, present Guardian-in-Chief of the Temple, whose message to The Builders was this: "The Temple now being builded is The Temple of Love and Light. We are the sum of all that has been with no past or future, but forever standing on the threshold of the Eternal Now. The great sages, saviours, teachers of the past laid lines which profoundly affected the natural destiny of the human race. The Temple is a center of initiation, and was built on these lines in the past and all who were sufficiently advanced were initiated into the lesser and finally into the greater mysteries. The teachings in general terms show the origin and destiny of all things and the relationship of God to man and Nature with the unfoldment of inner powers and senses. Today in the 20th century it is not the few but the many who are prepared to receive the sacred knowledge which will reveal man to himself and bring him face to face with his Augodes, the luminous Self or God within. Humanity has evolved to the point of general receptivity and here is our opportunity to act as feet and hands in this work of the Masters of Wisdom, and the opportunity has already been summed up for us in the Master's message of Sunday so much better than anything written by myself. This is the Message, the Keynote for the present cycle, that 'We Should Re-Temple the Earth.'"

Had you been with us that Wednesday evening and heard the sincere, intelligent devotion and aspiration with which the different messages were delivered it would have made your hearts glad along with ours, I am sure. It was indeed an impressive hour to realize that Helen, Jackie, Virginia, Arthur, Joe, Lincoln, Jack, yes, and David, little darling, led by Virginia's hand, but standing alone to sing "Little Fire-Fly," and Flamore dear, too, though not present in person represented in song written for her, "I'm a Golden Tone," were all there voicing the truth of the Great Ones.

So our circle was completed Builders' evening with the six grown-up officers standing guard at each of the six doors of the new Memorial Temple, each with lighted candle, each bearing a message the same as the children. How can we help but grow with support such as this at hand, and with Jean, the Guardian of the Star, ever at his place, faithful as the word itself? Then, too, with

Polly, dear Polly, always ready to give a hand, a heart, and all she has, to help keep the Builders together and help them find and follow the light. Polly, yes, bless you, dear. And there is Lillian, who will not let us go astray, who will not allow things to go by default, no matter how good the excuse, how weary we might be for the moment; the Builders' work must be done, the hour must be held. And so it should and is.

And before we close, there are Florence and George, let us not forget, for they do not forget us, and even this year this last program would have been difficult, very difficult to have made presentable, fit for a first service in the new Memorial Temple, had they not come along at the last to help us draw things together.

And now that they are gone distances from us let us keep in mind the fact that they are doing what our Guardian-in-Chief gave us to do in the Keynote for the year,—Re-Templing the earth. So, too, shall we make ourselves busy in doing. We must sow the seeds of love, truth, wisdom, knowledge, compassion, all the beautiful qualities of the Higher Self that will make a Temple of all who accept and receive what we have to offer them from the Masters, Avatars and Teachers that the Lodge has sent to the world for building us into Living Temples of light to make the world a more beautiful place in which to live.

BLAVATSKY DEPARTMENT.

This is a special department devoted to the teachings of H. P. Blavatsky. In order that each student may feel a personal interest herein, they are invited to ask questions pertinent to the teachings of H. P. B. and the writer will, through these pages, reply to such inquiries by quoting from the works of H. P. B. These replies will be in no sense commentaries of the writer, for the purpose of this department is not concerned with personal opinions. Many true students of Theosophy do not have access to the Secret Doctrine, etc., hence research will be made for them on subjects they themselves designate. Obviously, neither argument or discussions will be considered, for space is limited. You are, therefore, requested to make your questions brief, so that the space may be devoted to answers as found in the S. D. Conducted by Miriam Milner French, former editor *FOHAT*. Address *Blavatsky Dept., TEMPLE ARTISAN, Halcyon, Calif.*

ASTROLOGY.

DESTINY AND PLANETS.

In *Isis Unveiled*, by H. P. Blavatsky, we read that: "Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter and enter into the domain of transcendent spirit."

The following quotations have been taken somewhat at random from the teachings of H. P. B. to show the influence of the planets upon destiny.

In the Secret Doctrine, H. P. B. says:

"Yes; 'our destiny is written in the stars!' Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations—which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him, either in the snowy-white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external* and

internal conditions which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather or in a whirlwind raised by his own actions, and this is—KARMA."

Returning to *Isis Unveiled*: . . . "after recorded observation extending over an indefinite series of years, or ages, the adept astrologer would only require to know what the planetary aspects were at a given anterior date, and by applying his knowledge of the succeeding changes in the heavenly bodies, would be able to trace with approximate accuracy the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope would depend, of course, no less upon the astrologer's knowledge of the occult forces and races in Nature, than upon his astronomical erudition. . . ." Again she writes of these races as follows "In the Indian Pantheon there are no less than 330,000,000 of various kinds of spirits, including elementals. . . . These beings are known by the adept to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. Thus a bilious, lymphatic, nervous or sanguine person would be affected favorably or otherwise by varying conditions of the astral light, resulting from the correspondingly different aspects of the planetary bodies. . . ."

"Éliphas Lévi expounds with reasonable clearness in his *Dogme et rituel de la haute magie*, the law of reciprocal influences between the planets and their combined effect upon the mineral, vegetable and animal kingdom, as well as upon ourselves. He states that the

astral atmosphere changes from day to day, and from hour to hour, as constantly as the air we breathe. He quotes approvingly the doctrine of Paracelsus that every man, animal, and plant bears external and internal evidences of the influences dominant at the moment of germinal development. . . ."

"The stars," he remarks, "are linked to one another by attractions which hold them in equilibrium and cause them to move with regularity through space. This network of light stretches from all the spheres, to all the spheres, and there is not a point upon any planet to which is not attached one of these indestructible threads. The precise locality, as well as the hour of birth, should then be calculated by the true adept in astrology: then, when he shall have made the exact calculation of the astral influences, it remains for him to count the chances of his position in life, the helps or hindrances he is likely to encounter . . . and his natural impulses toward the accomplishment of his destiny." He also asserts that the man's inherent force of character, his ability to conquer difficulties and subdue unfavorable propensities, and so carve out his fortune, or his tendency to wait passively for what blind fate may bring, must all be taken into account."

Question: Did H. P. B. approve of the teachings of Swedenborg? Swedenborgian, Philadelphia.

Answer: Of all mystics, Swedenborg has certainly influenced "Theosophy" the most, yet he left a far more profound impress on official science. For while as an astronomer, mathematician, physiologist, naturalist and philosopher, he had no rival; in psychology and metaphysics he was certainly behind his time. . . . His clairvoyant powers, however, were very remarkable; but they did not go beyond this plane of matter; all that he says of subjective worlds and spiritual beings is evidently far more the outcome of his exuberant fancy than of his spiritual insight. He left behind him numerous works which are sadly misinterpreted by his followers.—*Glossary*, H. P. B. In *Isis Unveiled* she mentions his "rash statements."

That at least one reader of the first issue, August number of ARTISAN, of the Blavatsky Department, failed to read, or at any rate, get the full intent and purpose of the matter contained in the small type printed as introductory to this department (and appearing in each number thereafter) was evidenced by an objection in a letter sent to the Blavatsky Department. The objection was to a quotation of H. P. B. and one from Judge, neither of which were the opinions of the person conducting this department, because as aforesaid, the department is *only concerned with H. P. B.* The writer of the letter, while professing to be a firm believer in Karma, stated in no uncertain language, *unbelief* in the harshness expressed in the aforesaid quotations from

the *Secret Doctrine* and *Echoes of the Orient*, concerning Karma. As stated in that first issue, many conditions in life are difficult to face as being just, right, and deservedly "coming to us," because some of us, *especially theosophists*, feel particularly virtuous for being theosophists, and being in a privileged class, ought therefore escape the result of our past bad actions!

As previously quoted from the *Voice of Silence*, Rigid Justice rules the World, and says another writer: "A righteous past can no more eventuate in a wretched present than a benign season can be followed by sterility: a happy present can no more come from a worthless past than a crop can spring from unwatered rocks." We recommend the thrice reading of that beautiful poem of KARMA by Edwin Arnold in the famous *Light of Asia*, parts from which appeared in the August number of THE ARTISAN just preceding the Blavatsky Department.

NOTE: Some most interesting questions are coming in and will all be answered in their turn and prove instructive to all concerned. Do not forget this is an independent department, not trying to influence in any particular direction, or showing any preference for or against any society or organizations. Its sole purpose is to bring out some of the great and wonderful teachings given out by one we cannot esteem too highly. It is impossible in such a limited space to more than skim the surface of various subjects, but the hope is that it will encourage students to search further for themselves. If it fires just one person with such ambition, then the department has served its purpose.—M. M. F.

TEMPLE ACTIVITIES AND NOTICES.

The lectureship propaganda reports encouraging results from work in neighboring towns. Mr. Whitney has been holding regular weekly meetings at Santa Maria and arousing much interest in Temple fundamentals. This brother is planning a lecture trip north to Palo Alto, San Francisco and then on to Oregon and Washington. Mr. Harrison has been caring for the Atascadero and San Luis Obispo end, going regularly to these two places and finding groups of progressive minds very responsive in both places.

* * * *

PROGRESS OF THE MEMORIAL TEMPLE. The workmen are now engaged with the porch roof and beginning to put in the windows, in addition to doing much detail work at the apex of the building and reinforcing with heavy steel rails the columns that will support the roof, the heavy trusses of which will soon be in place.

The "Seven Principles," by Ernest Harrison, has been reprinted in pamphlet form and may now be had for distribution. Price, ten cents for single copies or three for 25 cents, \$1.00 per dozen. Valuable to place in the hands of beginning students.

* * * *

The price of THE ARTISAN per year is now \$2.00, single copies 20 cents. Members should understand THE TEMPLE ARTISAN goes with their membership and is covered by their dues.

* * * *

The *Halcyon Health Magazine* is meeting with favor. Members should understand that the *Health Magazine* has no official connection with the Temple work, it being purely a channel for the Healing work centered at the Halcyon Sanatorium and its branch offices at San Luis Obispo and Santa Maria. This work, however, is already giving remunerative employment to five nurses and several other Temple members. \$1.00 per year. Published every other month.

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Back numbers wanted. The Director of the New York Public Library finds THE TEMPLE ARTISAN of interest and requests us to furnish back numbers if possible to complete its files. There is wanted especially numbers as follows: April, 1906; August, 1907; May, 1909, and July and January, 1910. There is also wanted Vols.

I to IV, inclusive. Readers having any of these old numbers that they do not wish to keep will confer a favor by sending them on to Halcyon.

* * * *

ATTENTION! We are making a change in the subscription price of THE TEMPLE ARTISAN because we want to add to our subject matter, create new departments and make it a *monthly magazine* of interest and value to all students of Occultism and Truth Seekers. We want to make it more widely known and because of this intention of spreading the teachings more generally, there will be also an extra expense in connection with the work, hence the change. THE TEMPLE ARTISAN has been appearing bi-monthly at the rate of \$1.00 per year. We now purpose, commencing with the next issue, to publish it *monthly* at \$2.00 per year, payable in advance*, or 20 cents per single copy. We hope that each reader of THE ARTISAN will bring the magazine to the attention of as many friends as possible, and so help our list to grow that we may be the better able to disseminate the Truth as widely as possible. MORE POWER TO THE ARTISAN!

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